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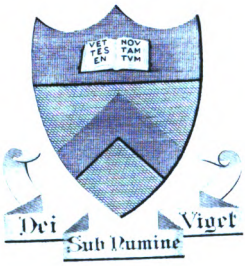

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THE

CHRISTIAN ECONOMY:

TRANSLATED FROM

THE ORIGINAL GREEK

OF

An Old Manuscript

FOUND IN

THE ISLAND OF PATMOS,

WHERE ST. JOHN WROTE

THE BOOK OF THE REVELATION.

GEORGETOWN, D. C.

SAML. S. RIND—CONGRESS STREET.

1830.

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INTRODUCTORY REMARKS.

It will be necessary, before the reader enters on this little tract, that he be acquainted with the means whereby it fell into my hands, and the reasons why I have presumed to send it into the world.—Of the first, the following letter from my worthy and much esteemed friend will sufficiently inform him; and my sincere desire of doing all the good possible within my sphere, will I trust, satisfy him also on the latter. There appears to me so true a spirit of christianity breathing through the whole, so concise, and at the same time so regular a display of our duty, that I must confess I could be glad it was in the hands of every christian; since from my own experience, (the best way of judging) I can well answer for its advantages. And I cannot help recommending it to the serious attention of all pious persons; earnestly requesting of them as they, on its perusal, shall see and feel its usefulness, that they endeavour to disperse it abroad, and so render it, under the High and Holy One, if he thinks good, an instrument to spread his faith and increase the number of his children. This will appear to have been the principal design in my benevolent correspondent; and I should ill discharge the duties of our mutual love, if I failed in the performance of any single request

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of his.—I trust the candid reader will excuse any expressions in his letter which the freedom of such a correspondence may well justify, though in the eye of the public it may appear like vanity in me to send them abroad; but unwilling in any respect, to alter any single expression in this kind epistle, I here subjoin it exactly from his own copy.

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My Dear Friend.—I have agreeably to your kind request, sent you already three letters, which I fear have been but little entertaining and scarcely deserving your notice, did not your love for me make them welcome, and as you are pleased to say, render even a word from me delightful. I thank you for your tender concern; and believe me, my heart is no less warm to you, and no less transported when my thoughts are fixed upon you: and when, my dear friend, has the sun yet beheld me during his daily course, forgetful of you? I have a much nobler object for my esteem and contemplation, and should wonder did I forget him who hath enabled me to *contemplate* and *esteem* that object; a thought which, as it always fills me with the greatest joy, so does it cause me to look on you with the highest veneration. And surely is it not to be admitted, that we hold those in the truest respect who have dragged us from darkness to light, who have prevented us from falling into the pit of destruction, and made us heirs of that hope which pointeth to immortality? Such as the noblest benefactors, certainly merit the greatest reverence; and the gratitude which is due to such, being founded on eternity, like eternity will never end. Wonder not that I am insensibly fallen into these thoughts, which you will object to me, are the constant topics of all my letters, and of course so often repeated, must either grow tedious or sound like flattery: but on my word this is not the case: I was drawn into such reflections by

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the subject, or, I should say, occasion of my present letter; for among the many other pleasures which you have made me capable of enjoying, it is not the least that I have been able to read and relish with great satisfaction the little manuscript which I trust you receive with this. It is, in my opinion, a valuable treasure, a rich gem, which when polished under your hands may and will, I doubt not, shine in your nation, and do great good in the service of God. For I send it not to you, my dear friend, solely as a curiosity, or for your own emolument and advantage—its contents are no secret to you—but I send it that you may disperse it among the people if you judge it proper and worthy; translating it from the Greek, for which I know not any one better capacitated than yourself: and as I am assured you have not any great veneration for destroying your time in hard guesses after disfigured antiquity, I take the liberty to refer you with my compliments, to my very learned friend Dr. * * *, for the explaining or rather unriddling such passages as time hath obliterated in this ancient manuscript. The manner of its falling into my hands had something extraordinary and peculiar in it. You may remember I determined on my departure from England to visit the islands of the Egean sea, once so celebrated in classic story; and once too (some of them) blessed with the glorious light of the gospel; though now—unhappy change!—involved in night, and buried in worse than darkness. I had al-

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ready visited some, which are at present nothing but barren rocks and uncultivated sands; and can you wonder that I had an inclination to tread on that soil where the blessed feet of the beloved St. John once trod, and to see that desert Patmos, to which, the favorite of our Lord was banished? Surely no: to say the truth, I longed ardently and with an uncommon desire, to see that place, where amidst the labours of the mines, his soul was so filled with spiritual comforts, as to look up into the Heaven of Heavens, and to compose that divine and glorious book of *Revelation!* and the longings of my soul were accomplished. But, oh! my friend, the fragility of human bliss, to which all things are ever more pleasing in expection than enjoyment!—a lively hint, as you happily observe, of the immortality of our souls; for when with great difficulty I had gained the shore, what was there to infuse one pleasing idea, what to fill the soul with one cheering reflection? Barren rocks and dreary sand surrounding, and the whole island wearing the face of misery and dessolation. However I was determined to take a survey of the island, as is always my custom; and, with three attendants from the ship, I ascended a lofty rock, to have a more exact view of the place; but how unexpectedly and agreeably was I surprised at seeing three or four homely cots at the bottom, in a very pleasant valley, shaded with tall pines and watered with a fine crystal rivulet. As there seemed nothing to fear, and as my curiosity was

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greatly raised, I resolved to postpone my draught of the island that I might hasten to inform myself of the state and character of the inhabitants below. Throwing our carbines over our shoulders, we walked leisurely down the valley; into which we had no sooner entered, than calling aloud and putting ourselves in a posture of defence, we waited for a reply or for the appearance of some of the inhabitants; when behold! from the highest shade which yet was so low as to teach us, in Shakespeare's fine language, to adore and bow to holy office; when I say from the middle of the highest shade, out walked the most venerable and august figure I ever beheld. On his appearance, we immediately grounded our arms and bowed with the greatest respect. He returned our compliment in the most graceful manner, and advanced with slow and composed air toward us. His head was silvered over with locks white as the mountain snow, and his long graceful beard was of the same hue: his countenance was open, though serious; invitingly cheerful, at the same time majestically grave —he had on a long brown robe, sandals on his feet —and in his hand a scroll, on which he seemed to be meditating when disturbed by our unexpected approach. I addressed him in the most courteous manner I was able in Latin, French, English, Spanish and Portuguese; to all which he replied only in modern and ancient Greek, informing me (as I could with difficulty understand,) that they and the Hebrew, were the only languages he had

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a knowledge of. Oh! how then did I regret the loss of not being able to converse in the Greek tongue! a language which, though I can read tolerably well, yet never having learned it as a living language, or as if it was intended for me to express my thoughts in. I found here the great defect of my own as well as our country's education —that we are taught these languages solely from books, and not as if we were designed ever to use them ourselves. The good man expressed much uneasiness that we could not converse; he however invited us to his little cot, and seating us on a turfy seat which he had made around it, gave me to understand by repeating his words frequently over, that for the profession of christianity, to which he had been amazingly converted by casually meeting with the New Testament, he had been banished from his native country, after having suffered many grievous torments there, and placed on this island with some few necessaries of life, where he had now spent a whole year in the utmost felicity; the adoration of his God being almost his whole employ, save the little labor of procuring food; the Holy Scriptures, which he had kept with him, his constant meditation; and the contemplation of his dying Redeemer's love, a source of never ending happiness, a fountain of unexhausted peace and joy! I offered by signs in the best manner I was able, to redeem him from this banishment, and bring him back to the world —for which he bowed and thanked me, but gave

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me to understand that he was perfectly contented here, neither would he on any account change his situation, since he was free from temptation, and assured that the time of his dissolution drew nigh, for which it was now his only business to prepare; but he added, that our visit might not be altogether fruitless, as he could not help thinking it the hand of Providence which directed us hither, where scarce ever christian now set foot, he would bless us with a gift which he held in the highest estimation, and which he would by no means part with unless we would promise to spread and disperse it for the good of mankind; and which he himself prized so highly as to have committed the whole to memory, and daily to repeat for his godly edification and comfort. Which saying, he presented me with that very manuscript which I entrust to you, telling me that on the back of the scroll he himself had written in the Greek language, (the language of the treatise,) a short account of the wonderful manner of his finding it, and a prayer to the Giver of all good gifts to shower down his blessings upon it, and to make it prosperous and subservient to the welfare of many. A long time was spent in this conversation on account of the great difficulty which we had to understand each other; and now to my very great dissatisfaction, a signal was given from the ship for our return, which my companions were anxious to obey, having been tired with sitting so long mute, and fearing to be left on this lone island

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with the venerable anchorite, whom I scarce find in my heart to leave; and never did I feel such pain in parting with any one, save yourself. Very willingly could I have continued a much longer time, but another signal, and the urgent importunity of my companions prevented; taking therefore my scroll, and embracing the excellent man who shed tears on me and my friends, and lifting up his eyes to heaven, commended us to the Almighty. I departed in silent sorrow, and made to the ship with all possible expedition.

You cannot wonder that I was anxious to read the manuscript; but my pleasure was greatly interrupted at first by several small defects in it, and for the want of skill in reading manuscript Greek; however, at length, by frequent perusals, I have conquered all difficulties, and to read it not only with satisfaction, but with comfort to my soul; and find the whole mystery of redemption, and spiritual life clearly and satisfactorily set forth. But why do I say this to you, or why dare to anticipate your judgment! To you, I recommend it for the sake of my venerable friend, in compliance with his request; for my own sake also, and for your's, but most of all, for the sake of those who desire to believe and be saved! I trust therefore, you will translate it from the Greek; and I doubt not of seeing it in the hands of most of my countrymen, when I again return to my native soil; and enjoy the pleasure of your beloved conversation.

I am yours, &c. &c.

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Such is the letter of my friend which I received with this excellent tract: and as I think myself bound to comply with every desire of his, I have endeavored to do it all the justice I am able in the translation. It has been almost impossible for me to avoid indulging conjectures concerning the author; it would be as useless as unentertaining to trouble the reader, for there being no date of name, all can be but conjecture; and it matters very little by whom a treatise is written, so the book itself is good and profitable: nay, of what consequence is it to us whether this was the product of the third, fourth, or seventeenth century? what can antiquity really add to its price, or length of days to its value? its own native simplicity, clearness and order, would in my opinion, sufficiently recommend it, were it only the production of the present age.

The reader cannot but observe how exactly it conducts his steps into the right paths of christianity. To have confirmed almost every paragraph of it by the sacred scriptures, would have been a very easy matter; but this I have omitted, leaving it as a matter of great improvement to the readers; humbly recommending it to each one of them, as a mean to render this little work truly advantageous, that they would, when considering the importance of its doctrines, diligently search the scriptures whether these things are so.

As I am certain the good and sincere christian will receive and welcome these passages with joy

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and gladness, so let me trust they will prove instrumental to the salvation of some who shall read merely through curiosity, and a desire to examine so remarkable a piece of antiquity. Let such consider, that to them, even to them, it speaketh, seriously addresseth itself; and oh, that they may be wise and hear!

But I was going, by my supplications to the throne of grace, to anticipate the venerable hermit's petition, which is found on the back of the scroll, with an account of his finding it.

The Anchorite's Annotation on the back of the Scroll or Manuscript.

Son of man! whoever thou art, into whose hands this little, tho' inestimable gem, shall fall—know that after having been three days on the desolate island of Patmos, I was wandering under a row of rocks, and by accident directed into a cave, cut at the bottom of one of them, which seems to have been heretofore the habitation of some human creatures. I looked diligently around it, and sat me down on a seat hewn from the living stone, full of gloomy ideas, and sorrowfully reflecting on the vicissitude of all human affairs! Casting my eyes upward, I perceived on the side of the rock a kind of shelf, cut likewise from the stone; and raising myself to look thereon, behold! there lay with a written scroll of the divine and ever sacred scripture, this Manuscript, whereon now I write! Looking on each, I fell down and adored and mag-

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nified the God of all wisdom, in whose hands we are, and by whose providence we are held and supported all the days of our life! hoping he will by some means (however improbable it may at present seem) deliver this work from the night of obscurity and make it subservient to the good of his creatures. Thus I commend it to his favor, whose mercy is over all, and whose hands I trust, will speedily receive my immortal soul!

Being of Beings, God of all mercy, Fountain of glory, of wisdom and love! thanksgiving and honor, power and praise be unto thee, Eternal and Incomprehensible! from the voice of every nation under thy heavens, for ever, Amen! I bless thee evermore for thy wonderful loving kindness to me, the least of thy servants! Oh strengthen my faith in every trial; give me comfort and full assurance in thy promises, that my eye and heart, being fixed upon thee, may never lose sight of that golden crown, the purchase of thy suffering for all the sons of men! For my heaviest affliction and deadliest persecutions, loving heavenly Father, most gratefully do I thank and praise thee! they have shown, me myself, they have revealed my heart to *Me!* they have nailed me to thy cross. Blessed Jesus, let them not be to my advantage only! By means of them I have obtained this precious gem, these words of health: oh grant them a deliverance from darkness; spread them abroad O Jehovah, and let thy blessings still accompany them. To thee, all gracious, I commend this scroll: thou

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that canst do all things, if it seemeth good in thy sight, render it subservient to the eternal welfare of all thy chosen people! Nothing is impossible with thee; the meanest instruments are in thy hands all powerful; thou that bringest to nought the wisdom of the wise! oh bring down all the high looks of the proud: let thy light and thy truth dispel throughout the whole world the darkness of error; and grant to all the nations of the earth a full and complete knowledge of thee their only GOD, and their only Redeemer. Amen.

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THE

CHRISTIAN ŒCONOMY:

CHAPTER I.

MAN.

1. Son of eternity! thou art of much greater worth than the grovelling insect beneath thy feet: assert thy superior privilege; be wise and wonder.

2. Raise thine eyes aloft and contemplate yon heavens, the lofty dwellings of Jehovah: behold that gorgeous sun, walking in brightness through the skies; and consider thyself as a spark of his light, a ray of unextinguishable glory, a child of immortality.

3. Let joy swell thy bosom, let conscious and becoming pride sparkle in thine eye: triumph in thy lofty descent: pant after the blessings of thy Father's kingdom: sigh for eternity!

4. Son of mortality and death! Son of sin and corruption! be humble: know and feel thy depravity; so shall shame and confusion hide thy face, and lay thee prostrate in that dust whence thou wert taken, and whither thou shalt surely return.

5. If soaring on the wings of an eagle with the bright eye of contemplation, thou canst steadily behold the dazzling lustre of thy lofty descent;

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6. Lower than the lowest deep must thou sink when turning thine eyes inward, and beholding the long train of evils which eclipse that splendour and obscure the whole Deity in thee.

7. Born to dwell in light thou art in utter darkness; created to reign in life, death triumphant holds absolute dominion over thee.

8. Thy heart is evil: thy every intention prone to iniquity: Inclination clad in false smiles allures thee to sin: behold thy will consenteth, and thou hast offended.

9. Tremble, oh Earth! ye heavens be clothed with thick darkness! and oh, ye Stars, withdraw your shining! a son of your God, an heir of immortality, a soul breathed from the eternal Divinity, hath fallen, hath sold and forfeited his birthright; and who shall recover him?

10. Oh that my life could ransom thine, that the death of man could preserve thee from destruction!

11. But what can man? his whole is not sufficient for himself; how shall he add to the light balance of another?

12 All I have is thine: all I have is from thy rich abundance, great, glorious, and unexhausted Fountain of power, and wisdom, and mercy, and goodness!

13. When unerring obedience shines before my footsteps; when the servant hath performed his lord's every command, what reward awaits him? this was his duty.

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14. If failing in one tittle, can future diligence and full compliance at all propitiate the past offence, at all reconcile or justify the offender!

15. Full compliance and unwearied diligence, unerring obedience, before was but duty; after transgression, remaineth it not the same!

16. Be wise, now, oh ye children of reason; ye sons of imperfection, listen and be wise.

17. For one trespass—behold and tremble!—man maketh not atonement:—who amongst men committeth but one trespass!

18. Perfection shone in our first sire, before he listened, ate, and was undone: full as the beaming glory in yon bright eye of the heavens, pure as the virgin splendour in the queen of night; the whole image of the *High and Holy one* was resplendent in him.

19. Through envy of the devil came death; the woman was deceived the man partook of her crime.

20. He fell, he died to his immortal living; the light of Jehovah vanished from his breast.

21. He fell and became the slave of death, the heir of corruption: sin and sorrow at once entered into the world.

22. We are the sons of fallen Adam:—how then must we not be fallen! how then must we not be slaves, frail and corruptible!

23. Thy bosom, my friend, my brother, proclaims it; the truth is deeply engraven on thy perfidious and treacherous heart.

24. What then is thy hope! where doth it dwell

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that I may search it out! where is that happy pilot that shall steer thee aright to the harbour of eternal life!

25. Thou wast born for eternity! thy soul anxiously panteth after it: thou hast not a thought but witnesseth this pleasing hope.

26. For what son loveth not his father's house! what mortal loveth not the place of his nativity!

27. Thy trespasses are daily, and yet one trespass is sufficient to darken all thy expectations of glory!

28. Miserable man! weep and lament: death and hell lay fast hold of thee: already thou art condemned: how shalt thou be delivered from these destroyers, and from this condemnation!

29. Blessed are they that mourn! be comforted, burst forth into singing, son of consolation: behold I point out to thee the never failing pole star; spread thy sails, therefore, and make the harbour of rest.

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CHAPTER II.

REDEMPTION.

1. Be humble, ye high hills; bow your lofty tops, ye towering cedars; hide your heads ye dwellings of the proud; peace, ye winds; be still ye waves; silence, ye roaring tempests, and rocking whirlwinds.

2. Doth not awful silence well become you, while we speak of the wonderful agony of our God?

3. Silent and abashed ye were when he suffered: now attend, while a sinner hears the glad tidings, while the voice of great joy breaks into the heart and house of the mourning.

4. Behold that cross! lift up thine eyes, and wonder—son of man, behold and adore.

5. Was ever goodness like the goodness of thy God? was ever mercy like his mercy, was ever sorrow like his sorrow? Listen and be silent; abominate thyself, and cleave to thy Redeemer.

6 Lo, yonder he is stretched!—lo, yonder he bleeds!—lo, yonder he hangs on the accursed tree!—the son of God!—the meek, the mild, the blessed Jesus!—a horrid spectacle! between earth and heaven!

7. Even the holy angels hide their heads and weep!

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8. What then shall man? for whom the son of the Almighty is thus raised aloft on the tree of infamy? thus stretched out! thus bleeding, thus expiring in tortures inconceivable, and far above the reach of human thought!

9. His stony heart should melt—his melting heart should weep great drops of blood.

10 Behold no diadem of gold adorns his Saviour's head; no costly jewels sparkle round his brows: his crown is only a sharp crown of thorns —his jewels crimson rubies of his own most precious blood!

11. Oh canst thou then contemplate and be cold? canst thou survey such sufferings and not pity? Art thou a man? art thou not a sinner? canst thou reflect; oh, canst thou remember, all, all is for thee—and still be ungrateful!

12. See! through the crashing sinews of thy benevolent Redeemer's tender hands, the hardy executioner hath driven the piercing sharp pointed nails!

13. The blood springs forth at each barbarous blow—and the triumphant sufferer, amid such agony, complaineth not! Child of affliction! wilt thou then ever dare to complain!

14. Blessing and health fell from those hands—they dropped comfort as the honey comb—Why oh man art thou an enemy to thyself!

15. Why hast thou thus prevented the hours of thy own felicity! why are those hands transfixed

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and confined? why nailed to yon ignominious tree the feet, which, unwearied went about doing good?

16. See how the sovereign healer of mankind —see how the love of God and man hangs on those four great wounds!—his whole body's weight horribly supported by the acute agony of those afflicting lacerations!

17. How can I, sinful dust and ashes, how can I oh my lord, dare to contemplate thy wounds and sorrows without the lowest prostration of soul and body?—how can I behold thee thus suffering and my heart not burst at the sight, and rivers of tears not gush from my eyes?

18. Oh I will love thee, I will adore thee above all things! yea thy love shall be the constant meditation of my soul.

19. Hear my soul! for it is the last voice of thy expiring Redeemer—hark!—for all nature is silent! and makes a solemn pause— Eloi, Eloi,— lama sabachthani!

20. Eloi, Eloi, lama sabachthani—what words can utter that distress—or who can express thy agonies?

21. My God—oh wast thou forsaken of thy father—why, ah why?—unsearchable depth of anguish!

22. "Is it nothing to you, all ye that pass by? behold, and see if ever sorrow was like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger!"

23. Thus long since spoke the prophetic voice

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—Here was the full completion; here sin and death were triumphant, and here were poured forth the last struggles of mine and every condemned sinner's soul!

24. My God, *it is finished*: it is finished!—oh, my Saviour, why that last and piercing groan?

25. I see thy head falling upon thy sacred bosom—I see and tremble to behold the wondrous mystic stream flowing from thy precious side!

26. I hear thy expiring groan—universal nature heareth it, and standeth aghast—the affrighted sun veils in thick darkness his extinguished splendour—the earth shaketh exceedingly, mountains tremble with fear and astonishment—the rocks are rent—the graves are opened, the dead arise and the day is turned unto night for the light of the world ceaseth.

27. Sinner! it was thy God who thus suffered in thy nature, that thou mightest partake of his, and not die the death eternal.

28. Sinner! his name is JESUS.

29. For thee he took that name, that he might save thee from thy sins, that he might redeem thee from the wrath of the Father, and become thy propitiation and ransom.

30. Adore and wonder; be humble and fear: so shall thy bosom feel the divine ray—and thy heart burn with new comforts.

31. Sinner! his name from all eternity is JEHOVAH: for thee he submitted to be called Saviour.

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32. Oh rejoice that Jehovah is thy strength and support: sing with the voice of sweetest melody —"Jehovah is my Jesus and redeemer."

33. Meditate hereon, and be meek; look on that cross, and learn---if thou canst fathom its depth----whence such love to thee.

34. Let the name Jesus obtain a place and dwell in thy heart; thy fears will then vanish as the early dew before the sun, and thou shalt find peace.

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CHAPTER III.

FAITH.

1. Oh blessed words of comfort!—Oh glad tidings of great and unbounded joy!—But how, how shall I secure these precious promises? How shall I secure this Almighty Redeemer, to my soul?

2. Faith, christian, is the hand by which thou must apprehend and hold fast these gifts and graces—for gifts they are—free, and wholly unmerited.

3. Look to the divine word of thy master—read, and thy heart shall receive consolation; read, and apply to thy master and thy God.

4. *He that believeth on me and is baptized, shall be saved*, were thy words, oh God of truth, when triumphant over death and the grave—when leading captivity captive, and gloriously ascending to the right hand of thy Father.

5. *He that believeth on thee shall be saved!* I believe, oh! Lord, help thou mine unbelief—thou from whom alone this faith proceeds, oh! increase it in my heart—Oh strengthen my trust and confidence in thee!

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6. Faith alone can give substance, faith alone can give reality to the glorious blessings which from thee we hope to receive.

7. Faith alone affords an evidence—faith alone can bear undoubted testimony, and witness to my soul of those things which I see not, and yet believe.

8. Lord, I believe—oh that my heart was melted, oh that my soul was wholly turned into absolute dependence upon thee!

9. Lord, I believe—I believe that thou art the Christ, the promised and expected Messiah, the anointed of the Father, full of grace, and truth.

10. I believe, that thou art the son of God, God as well as man, and the only mediator between God and man: I believe thy eternal Divinity; acknowledge and confess thy real humanity.

11. I believe that with the father and the Holy Ghost, thou reignest in power and in glory for ever and ever—three persons in all respects equal, and yet but one God!

12. I believe that thou art the merciful High Priest to offer and intercede, the sacrifice to bleed and atone, and the altar to sanctify and hallow the gift.

13. I believe there is no salvation in any other name or power; I desire to be saved by naught but thy all-prevailing and all-sufficient merits.

14. I believe, lord—(increase my faith, increase my love—stretch out thine hand to me while walking over this stormy sea)—I believe thy life, death

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and resurrection—I believe so must we die to sin as to rise to righteousness, if we would rise to life and glory.

15. I own, I feel, I know, that by grace only we are saved—thy free grace, thy most unmerited favour.

16. I confess myself light upon the balance; I am assured nothing but thy weight or merit can give me a weight of glory.

17. I believe and have been baptized. Oh! sprinkle my heart with thy blood: apply it with the hyssop of thy spirit: purge me, I shall be clean: grant me to be indeed regenerate and born again, to be made thy child—oh grant me, Father, to be born of thee?

18. By grace only do I wish, by grace only do I hope for salvation.

19. Nothing, nothing do I see in myself that can in the least deserve thy love.

20. But all things do I see that can cause thy hate and raise thy indignation against me.

21. Wherefore, oh Lord! with thy penitent servant Job, I seek not to justify myself in thy sight, but abhor myself in dust and ashes.

22. And thus humbled and abased, I wait thy favour; thus despising myself, I cleave unto thee, who, while we were yet sinners, didst shed thy blood for us, and thus open the gate of everlasting life.

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CHAPTER IV.

WORKS.

1. Faith, christian is the rock whereon thou must build: found there thy hope, and it shall rise to eternity.

2. Faith is the root from whence the fruit of good works must arise.

3. Believe rightly, confess truly, acknowledge sincerely, the Lord thy Saviour; and what thinkest thou will follow?

4. A perfect and ready obedience to all his commands, a studious and ever anxious desire to tread in his steps, to wash away all thy filth in the blood of redemption, and to become pure as the pure and immaculate Lamb who redeemed thee.

5. Justified though thou mayst and must be without any works, yet thy justification can never be availing unless sanctification ensue, and bless thee with the assurance of thy adoption and sonship.

6. Can the wind blow, and the tops of the towering pines be unmoved?

7. Can the sun send forth his bright beams of glory, and no heat proceed therefrom?

8. Can thy heart feel ardent love and not know desire?

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9. How much rather cannot faith exist without works, or a man be justified who is not made holy.

10. Certain as the pine trees move when the wind bloweth; certain as heat and warmth proceed from the sun when it shineth; certain as the heart burneth with love, panteth also with thirsty desire;

11. So certain from a true belief, and from a firm and right reliance on thy Saviour, oh man! will spring forth an earnest endeavour to become like him in all things; yea, thy delight will be in his commandments.

12. Thou wilt rejoice to call him Father—thou wilt rejoice to show thyself an obedient son: ever dissatisfied with the best of thy doings; ever pressing forwards, and anxious still to serve and love him more.

13. Daily wilt thou pant after the water springs of life; hourly wilt thou wish to be transformed into the perfect image of thy God. Rejoice and be glad—thy desire shall not be disappointed, thou shalt be so transformed—be meek and hear, be wise and attend.

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CHAPTER V,

The First Illuminations of Divine Grace.

What was that I heard thee say? speak again and declare it: fear not, little child; fear not, thou who art just born to a new and better life.

2. Methinks I hear thee say,—"Already I feel new joys in the name of JESUS—already I perceive I have some interest in that name:

3. Already something unexperienced before, shows me the wretchedness of my fallen sinful state, and my thorough want of such a redeemer:

4. Already I feel that without him nothing can avail me—Oh! why is this heart so stony? why, why am I so slack to believe? why is not my soul wholly athirst? why do I not pant! why do I not more earnestly long for thee, my Lord and my God.

5. Come, Lord Jesus, come and deliver me—come, ever blessed Son of the Father—come and be thou my ransom and glory: when shall thy mercies refresh my soul? oh when shall my sins be washed away in thy blood?—when shall I touch thy garment's hem, and feel my bloody issue staunched?"

6. Were not those, awakened sinner, were not those the earnest breathings of thy soul?

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7. And wouldst thou know what it is to be born again, what it is to be renewed and enlightened by the Spirit of the most High?

8. Oh, dwell not on vain words! consult once more with thine own heart, enter into the secret closet of it; commune well with it; be sincere, and thou shalt know that these thy new apprehensions of things are the first illuminations of divine grace.

9. Already the Comforter beginneth to make himself known unto thee: he beginneth to convince—he beginneth to dispel thy former darkness, and bring thee to the knowledge of that marvellous light which is the life of every creature.

10. Go on, and still seek his aid; request, importunately request, his sanctifying power, that thus illuminated, thou mayest go on from perfection to perfection, and from strength to strength, until the love of God is shed abroad in thy heart, and until thou hast attained that peace which passeth all understanding.

11. Stand firm therefore, in this thy calling; lay fast hold of thy Love, and let him not go: trust not to these first dawnings of grace; but ride on, finish the conquest, subdue, by the might and grace of thy all prevailing Conqueror, the world, the flesh and the devil; so shalt thou perform an acceptable service unto him; so shalt thy good resolutions daily break forth into action.

12. But trust not to thyself: lean not on the broken reed of thy own strength: rely on thy God

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and diligently seek him, where he may be found—so shall the means prove effectual; so shall the desire of thy love-sick soul speedily be accomplished and fully gratified.

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CHAPTER VI.

THE MEANS OF GRACE.

PRAYER.

1. As the young eagle, feebly fluttering with her weak pinions, would fain mount on the winds, and gaze upon the bright beams of the sun;

2. So thou, son of man, but weak and poorly feathered for such a flight, anxiously desirest to reach that heaven whence thou art fallen, wouldst soar a lofty height in holiness—while yet thy efforts are feeble, chained as thou art, rivetted and confined to the world and its many impediments.

3. Oh how shalt thou win to thee that heavenly paraclete, whose power can exalt thee to heaven, whose influence can soon deliver thee from all the dross of thy earthly corruption!

4. Go on in the way thou hast begun; labour to attain the divine gift; pray, search the word, and communicate.

5. What is prayer, but the earnest and sincere desire of the soul turned to God?

6. Thou knowest well thy human wants—and well canst thou ask and speak for them, thou must

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know thy spiritual necessities before thy desire can be turned to them, before thy desire can open itself in prayer.

7. Seest thou thy need? seest thou thy wants? hast thou a true and hearty desire to attain health from God—and knowest thou indeed that he is well able to succour and assist?

8. Lift up thy heart: behold the gates of heaven are open to thee; the ears of the Almighty are ever attentive to the voice of thy supplication.

9. Early in the morning, at noon day, at even, and at midnight, pour forth thy soul to thy Love: pray without ceasing, let thy heart's desire ever be turned to God; for where thy treasure is, there will thy heart be; and thou canst not fail to request it of him, who is all powerful to give or refuse.

10. Remember well what a majesty thou art to address; and see that the humiliation of thy soul and body be exemplary and becoming.

11. The best humiliation is deep self-abasement and filial dependence on the love of your Redemer.

12. And wherefore should we doubt? wherefore should we waver? See at the right hand of the Father, our great intercessor, pleading his blood and merit for us.

13. Hark!—oh, sinner—he intercedeth even for thee: he knoweth all our wants, he knoweth all our weakness: he prayeth for us—oh let us mingle our petitions with his!

14. Can we fear, when such an all-prevailing friend taketh the cause which we have in hand?

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15. No—we will approach with the full assurance of faith, and mingle our prayers with the incense arising from his golden censer.

16. He knoweth, he pittieth, and bleedeth for all our infirmities: yea he giveth us abilities to offer up one word for ourselves.

17. More grateful than the sweet perfumes arising from the incense, let thy prayers, oh, my brother! forthwith ascend to the throne of thy father.

18. Ask, with humble, yet firm reliance on his love: ask, nothing wavering:—ask and thou shalt have.

19. Ask, and cease not; humble penitent! knock earnestly, and the door of grace shall be opened unto thee.

20. Oh! be not slack—be not cool and indifferent—increase thy fervour; grow warm, grow solicitous, grow importunate.

21. Beg, entreat, implore; weep and sigh: be not refused, be not comforted, let not thy beloved depart, till he turn in and make his abode with thee.

22. Dwell on his own eternal word; dwell on his great and never failing promises; dwell on his mighty and unspeakable acts of loving kindness.

23. He himself hath spoken, he himself hath promised, he himself hath done it;—his word cannot be reversed, his truth cannot fail—his promises stand sure and immutable; yea to thy comfort, sealed and confirmed by the word of an oath.

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24. "Ask, and ye shall have: ask the father in my name, and he will give it you. I will pray the father for you."

25. Blessed words of joy and consolation! Elevated by them, to the firmest and fullest confidence on his infinite love—let us, oh my brother! let us join on bended knees and hearts deeply conscious of our own unworthiness–let us, with one soul and one voice, join with the intercession of our master, the united voice of all his saints and servants, and say,—

26. "Hallelujah—salvation, and glory, and honour, and power, be unto the Lord our God—blessing, and honour, and glory, be unto him that sitteth on the throne, and unto the lamb for ever and ever! Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation: and hast made us unto our God, kings and priests, and we shall reign on the earth.—Amen, come quickly—even so, come Lord Jesus. Hallelujah!"

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CHAPTER VII.

II. READING THE SCRIPTURES.

1. Thus seeking, thou shalt surely find.

2. But beholdest thou this sacred volume? son of man, seest thou this divine book?

3. This is the word of everlasting life; this is the spring of all thy joy; this is the fountain from whence all thy comforts flow; this is the bread of life; this is the fortress of thy faith, the sword of the spirit, thy buckler and defence.

4. O meditate well herein: search, read, hear, mark, learn; so shalt thou find it heavenly manna to thy soul.

5. This is the word of God—canst thou enough reverence, canst thou enough esteem and delight in it?

6. Every line droppeth peace, as the honeycomb: every page aboundeth with gladness and good tidings, as the ocean is filled with waters.

7. Read, but with a single eye; read, and thou shalt understand: be not wise in thine own conceit;—read with an earnest desire to gain profit and knowledge herein; so read, and thou shalt understand.

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8. Read with firm faith, as knowing it the infallible word of the eternal; with deep humility, as knowing thy own worthlessness and inability to teach thyself; with anxious longing for the spiritual teaching, that heavenly unction from the Holy One, which alone teaches us all things.

9. Oh! look not on this book with common or curious eye, but deliver up thyself to be taught of God herein: apply it wholly to thyself: bring it home to thine own heart, evermore crying—— Lord, is it I?

10. So shall the day dawn, and the day-star arise in thine heart: so shall the light dispel the darkness; and thou, spiritually instructed, be enabled to discern the spiritual things of God.

11. As the diamond alone can cut its fellow, so can the spirit that dictated, alone unfold the secrets of his word.

12. In every page and portion behold thy Redeemer, he giveth light to every part as the sun enlighteneth the whole world, that other divine book, written also by the hand of Jehovah.

13. Read with the spirit—look for thy Redeemer in every patriarch, action, rite, and ceremony—seek him, and in all things thou shalt surely find him, who is in all things, and who filleth and reigneth in all!

14. Oh, Jehovah!—how shall I sufficiently bless thee for this wonderful display of thy love, this clear knowledge of it, revealed to all thy faithful servants from the beginning of days?

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15. Oh that I might never depart from the light of thy countenance, but, meditating evermore on this thy will, grow in grace, and understand the way of thy commandments.

16. I wandered, I went astray; darkness and sin surrounded me, thick night overwhelmed my soul;

17. Till thy blessed teachers declared to me thy truth—Oh! how beautiful are their feet who bring the glad tidings—who preach the gospel of peace!

18. How I erred from thy way, my God, blind and helpless!—till the voice of thy servants awakened my soul, till the word of thy power through them, entered into my heart!—I heard and wondered; I heard and panted after that peaceful but unknown way!

19. When I heard, oh, my SAVIOUR! rejoiced I not with exceeding great joy? held not awful silence her finger on my lips, while the gracious message gladdened my soul? sat not attention on my eyelids while I beheld thy holy messengers calling aloud to the sinners of Israel, dispensing the word of health and comfort to thy people?

20. I heard, and with thirsty desire hastened to the written word of thy commandments! I search ed if these things were so—how then was night speedily turned into day?

21 Was ever joy like unto my joy! say my soul, wast thou not happy in the fruition of thy beloved!

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22. Oh! let me, let me never pass one day without some portion of thy word to support and feed my soul: grant me to live by that word of life!

23. Give me the knowledge of thy truth: give me faith, humility, and love: strike dead all fond imaginations; blight and wither, mildew, and utterly destroy in me all vain conceit and self-willed delusion.

24. Oh continue, my God, thy loving kindness to me, that I may never fail to hear, to read, and diligently consider thy book of life.

25. The words of thy truth are a light to my feet; a fountain of living waters to allay the heat of my desires, to cleanse the filthiness of my heart and life, to cool the immoderate thirst of my soul after worldly vanities, and to make me fruitful in all good works, like a tree planted and nourished by the living brooks.

26. Oh, when shall I be transplanted from this unkind climate!—oh, when shall I be removed to that heavenly Jerusalem, where, fast by the river of joy, I may flourish in never fading verdure through all eternity.

27. Oh, speed the hour—great Alpha and Omega—thou word, rock, tree, and fountain of life and glory.

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CHAPTER VIII.

III. THE LORD'S SUPPER.

1. CAN I forget my dying friend and master—can I forget thy last and dear command? Oh, rather let my right hand forget her cunning!

2. "Do this in remembrance of me!"

3. Unworthy as I am, wilt thou then accept me, and shall I be partaker of so mighty an honour, so inconceivable a blessing?

4. Be not disquieted, be not cast down, oh my soul, for thy God hath redeemed thee, and how shall he not with his precious blood freely give thee all things?

5. But how shall I dare to approach thy blessed table, how dare to touch the sacred symbols of thy body and blood?

6. I know thou requirest truth in the inward parts:—but how can sinful dust and ashes be clean? how can he be pure that is born of a woman?

7. Cleanse me, therefore, from my sins, wash me in thy blood, renew me, oh Lord, with thy grace—so shall I be undefiled, so shall I be free from the great offence.

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8. True, I have been admitted into thy church, and sealed with the pledge of thy mercy in baptism.

9. But wo is me! I have fearfully omitted to renew my covenant with thee—How then can I expect that thou shouldest be my God—or remember aught of thy promises unto me?

10. I do earnestly repent, and am heartily sorry for this and my numberless other misdoings.

11. Here, oh Lord, here I renew my vows, here I dedicate myself unto thee.

12. I utterly renounce all the world, its pride and sin—I believe thy words of grace and truth. Enable me, oh spirit of holiness, to continue diligent in the discharge of my duty!

13. My repentance is founded on hatred to sin. I detest and abhor it; I resolve by thy grace, to forsake it utterly, and never, never crucify thee afresh, by the perpetration of that for which thou diedst, to redeem me and all mankind.

14. Thus repenting, thus firmly resolving to lead a new and holy life—see, and with mercy look down on the humbled sinner that would approach thy hallowed table!

15. With sincere faith, and firm reliance on thy all-sufficient sacrifice, which atoneth for all our sins, and which obtaineth full remission of them, I draw nigh to plead this one atonement of thyself for me, in the sight of thy loving father!

16. And it prevaileth—my sins are covered, and my God will behold them no more: Oh my

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father, how my soul delighteth in thy love! Oh the depth of the riches of the goodness and mercy of my God!

17. I love thee—(oh elevate my heart still more and more)--I love thee most adorable Jesus, above all things—for thou hast redeemed me, even by thine own life; sinner as I am, thou hast shed thy blood for me, miserable slave to satan! who could have delivered me from his snare, and the just vengeance of the Almighty?

18. Behold, the Son of God hath done it! the wondrous God-man hath completed the work! God is satisfied, and man is pardoned!—Shout O ye heavens, and rejoice, O earth, for the salvation of man is accomplished! he hath but to ask and receive.

19. Can I extol thy love enough?—Can I enough express thy praises? Oh how shall my soul declare the sincerity of her love? to my brethren, oh! father, for thy sake, shall my bowels yearn with tenderest affection?

20. For thy sake will I love, for thy sake will I hold dear as myself the whole family and race of men, members of thy body, and sons of thy mercy and love!

21. Thus let me plead thy satisfactory oblation of thy dear self, my redeemer—thus let me plead, and do thou send down thy blessing on thy prostrate servant.

22. As thus repentant, believing, loving, pleading, I eat the bread, emblem of thy body broken;

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as I drink the wine, emblem of thy precious blood spilt! oh strengthen me with spiritual support; refresh my soul with heavenly comfort, and let these thy elements strengthen and refresh my frail and perishing body.

23. Oh become a principle of new life to me! feed, nourish, live, and dwell in me: so shall I dwell in thee—so, O Christ, shall I be with thee, when thus, my beloved, thou art one with me!

24. What have I done to merit such grace at thy hands, that I should share such boundless blessings! Not unto us, O Lord, not unto us, but to thy name be the praise: trusting only on thy manifold and great mercies, do we presume to come to thy table!

25. Yet accept our bounden duty of praise and thanksgiving: Glory be to thee on high, peace and good will to all thy creatures!

26. Bless, O Lord, the whole race of mankind; extend, universally extend, thy goodness and compassion.

27. Guide them to thy truth; bring them all home, blessed Lord, to thy flock; bring them all to thee, the way, the truth, and the life.

28. Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory!

29. Save us, O Lord! we beseech thee, let not thine heritage be brought to confusion, but turn thy people from the error of their paths!

30. Let not one, one of thy flock, wander out of the way, and be irrecoverably lost in the wil-

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derness! Oh spare them, spare them, my God! listen to the prayers of thy humble servant!

31. Yet thou art all good and merciful! I bow myself in utter humiliation before thee; I confess my unworthiness, I implore thy pardon for my weakness—thou knowest all things—Lord, in all thy will be done. AMEN!

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CHAPTER IX,

The Fruits and Marks of the Spirit; or Evidences that the means of Grace have proved successful.

1. Still thou repliest, O man! that thy heart is not at all at ease; fain wouldst thou know whether thou art in the right way, whether the means have proved successful, and the spirit applied his comforts to thy soul.

2. Laudable is thy desire, and it shall be gratified: who but would wish and long to know that he is travelling in the straight path to the eternal mansions of his father's house?

3. But mark, that *very desire* is itself one sure token that all is well, and that thou art in the way to bliss: the kingdom of heaven is at hand.

4. Art thou not changed? are not thy hopes and fears, thy desires and pursuits, thy inclinations and temper, thy expectations and joys, thy good and evil, altered and reversed? art not thou, in the whole disposition of thy mind converted from thy former self?

5. But a little while, and thou never hadst one serious earnest reflection on these great things which now take up thy whole heart:

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6. But a little while and the pleasures of the world and the flesh utterly possessed thee, and in full self-confidence thou sailedst along, thoughtless, and unadvised of any danger.

7. Enough hadst thou in thyself, because thy eyes were never turned inward, to see the absolute nakedness and poverty of thy nature.

8. But now nothing upon this frail earth can satisfy the longing desires of thy immortal soul.

9. The pleasures of the world, and the delights of sense, become matter of mortification to thee; thou canst not away with the loose melody of the viol, and the mad riot of the sons of luxury and lasciviousness:

10. Nor can thyself, and all thy once admired wisdom and sufficiency, all thy acquirements, how high or how valued soever, give to thy thirsty heart that water of refreshment and comfort, which alone can allay the heat of the natural man.

11. No longer dost thou see and boast of thy integrity and uprightness; no longer dost thou seek to justify thyself before God—proudly standing upon thy dignity, thy excellence and merits, fallen son of fallen Adam.

12. But far distant are thy new apprehensions: thou abhorrest thyself, and repentest in dust and ashes; thou seest and considerest thyself as a worm, thy saving Lord as the God of all glory, the fountain of all merit and perfection!

13. Lay thine hand to thy heart: humbled penitent, ask thy conscience if it doth not thus bear

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witness to the truth.—Yet stop not here: seek, and thou shalt find—go on, and speedily shalt thou attain that peace which shall seal thy faith, and give thee a testimony true and unfailing.

14. Thou knowest and art well convinced of thy fallen, miserable estate; and so believing, receivest and dost confess Jesus the only redeemer and saviour, the lamb of God that taketh away the sins of the whole world.

15. Other foundations can no man lay. Settle well in thy heart this important truth; seek for the grace and spirit of the most high; so shall his power overshadow thee, and the son of God be formed by faith in thy soul.

16. Thou repliest, that thou hast well indeed examined thy heart; there, there firm faith and full filial confidence on thy all gracious and all powerful redeemer reigneth. Oh increase it, God of love! take the whole empire: be thou alone my love, my king and my father!

17. And dost thou indeed prize him above all things? countest thou the world and all its pomps as dross, and dung, and vanity, in comparison of the excellency of the knowledge of this master, this dear and crucified Lord?

18. Art thou enslaved and engrossed by the love of the world and worldly things! consider and tremble, for it is the voice of truth—"He that loveth the world, the love of God abideth not in him."

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19. Man cannot reconcile contrarieties; what agreement hath light with darkness!

20. If then thy affections are not weaned from things below, and placed on things above; if thou art wedded to the world, thou canst not be the spouse of Christ; if thou lovest the world, thou art not the Lord's, for God and Mammon are irreconcileable.

21. But it is not so: thou art ready to sell all that thou hast; and would rather part with life and all things, than ever forsake and deny thy only Lord and Saviour.

22. Happy for thee his friendship is constant and can never fail thee: rely on him, for he careth for thee; rely on him with all thy soul, so shall he never forsake thee; for he is thy husband, thy father, thy brother, thy God, and thy friend!

23. But husband, father, brother, friend, thy nearest and dearest relatives, will forsake, hate and persecute thee; yea, they will prove treacherous, bitter and sharp as gall and vinegar to thy soul.

24. Need then wilt thou have in that day of trial, need wilt thou have of all thy master's love: oh, then, settle it well in thine heart: love the Lord with all thy strength: cleave to him, and esteem him thy only prop and support.

25. Having food and raiment, be therewith content; crowns and sceptres, yea all the enticements of satan, trample beneath thy feet; conquer the world; and thou, O christian, art the son of the most high!

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26. More pleasure (I heard thee pronounce) dost thou find in meditating on the word of the Lord one hour, than in all the days of thy former life, than in all the riches of thy father's house.

27. Thou art daily more and more enamoured of the sacred book; daily dost thou pant after that fountain of living waters. I praise the Lord for thee! daily dost thou advance in grace, and in the knowledge of the giver of all good gifts: Read and apply, through the spirit; so shall thou ascend as the young eagle.

28. Yet lackest thou one thing: having that, rest assured that thy spirit is of God, that thou art indeed born again, and created anew in the image of christ.

29. Yet lackest thou one thing, and that the greatest of all; if possessed thereof, persevere, gladly go on thy way rejoicing, for it leadeth to the new Jerusalem.

30. Already thou hast prevented me—with what a voice of heavenly melody do I hear thy enraptured soul sing forth—"'Tis *love* divine and all-consummate *love*.

31. Love is the end and aim of all things: 'tis the fulfilling of the law, 'tis the completion of every commandment.

32. Oh how amiable is the soul filled with divine love! meek, long suffering, kind, gentle, humble, patient?

33. Unwearied in works of kindness and benevolence, tender and pitiful, slow to condemn, and

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glad to approve; quick-sighted in the merits of others, blind to its own.

34. Oh what peace and tranquility smooth the bosom where love, divine love, maketh its abode; where God reigneth in the heart, possessing all the will, guiding every thought and affection.

35. But, alas, how shall we come up to such a standard of perfection! faint not in thy mind; the grace of thy God is sufficient for thee: and already I heard thee, with earnest fervour, and uplifted hands, declare to the God of thy hope, "Lord thou knowest that I love thee!"

36. God is love. Form then, thy soul to that divine exemplar: abase thyself, annihilate each worldly principle; so shalt thou find the love of God shed abroad in thy heart.

37. Imitate thy dear redeemer's pattern; live to God, and, as far as thou art able, diffuse the blessings given to thee: go about doing good:

38. Continue diligent in all the means of grace, fervent in prayer, regular in thy attendance on the supper of the Lord, daily meditating on his infallible word; warmed by the sense of his love, and thy unworthiness, persevere in the performance of every good work:

39. So shall thy soul find rest indeed; so shall that peace which passeth all understanding, fill thy heart; so shalt thou be strengthened with might by his spirit in the inner man;

40. So shall Christ dwell in thy heart by faith; that being rooted and grounded in love, thou may-

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est be able to comprehend with all saints, what is the length, and breadth, and depth and height:

41. And to know the love of Christ, which passeth knowledge, that thou mayst be filled with all the fulness of God.

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CHAPTER X,

TEMPTATION AND PERSECUTION.

1. My beloved is mine, and I am his.—Behold, O ye daughters of Jerusalem, he is fair—yea, he is altogether lovely!

2. Thus ravished is thy heart: happy art thou, yea, O son of God! thou art greatly to be blessed!

3. But be not discouraged, nor fear: these thy holy ardours will sometimes decay: Satan will strongly assault thee—be aware, therefore, and stand on thy guard.

4. Oh think not that thou art safe and secure; think not that thou art landed on a shore where no dangers await thee: need hast thou of the whole divine panoply; armed therewith, stand on the watch, and keep thyself dilligently.

5. In the gloomy hour of temptation, when thy soul is overclouded, when thy beloved hath for a while forsaken thee—then, oh then, more earnestly seek after him: in that dark night wander through the streets, and enquire of all thou meetest, whether they can direct thee to him whom thy soul loveth.

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6. Seek him till thou hast found him; be not content to lie down without him, lest danger assault thee in that darkness; for except he keep thy house, all other watchmen wake up but in vain.

7. Yet think not thyself utterly cast off; burn with a holy jealousy, and be thereby more inclined to search for him. Seek him amidst his suffering members; seek him in every ordinance: so shall comfort revisit thy soul, and the hour of his absence render his return more sweet and refreshing unto thee.

8. Expect not, O Christian! that inward troubles only shall try and perplex thee; be assured, like gold, thou must be proved in the fire; be assured the devil and the world will not cease to assail and persecute thee.

9. But herein hast thou cause of great joy—this is the sure mark of thy discipleship and calling—it is enough for the servant that he be as his master.

10. If thou wert of the world, the world would love its own: rejoice that thou art not of the world, therefore it hateth thee.

11. Whence come these bitter persecutions? Why are we called even unto blood?*

12. O blessed master, how can thy followers sufficiently glory herein: In the world ye shall have tribulation; "If they have persecuted me,

* This alludes to the time, probably, when this might have been written.

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they will also persecute you." And are we then thus honoured? be glad, O ye saints and servants of the Most High!

13. Nor shall thy assistance, Lord, fail us in that gloomy hour: thy holy martyrs already testify this comfortable truth: their tortures hast thou made easy; yea, they have rejoiced amidst scorpions, flames, and death!

14. Livest thou, O christian, in better days? art not thou called to follow thy master in the way of blood?

15. Yet rest assured thou shalt suffer persecution from evil hands and tongues—suffer with Christ thou must, whoever thou art, that wouldst be glorified with him?

16. And hear and rejoice—thou art therefore blessed—"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of God; blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my name's sake; rejoice, and be exceeding glad, for great is your reward in heaven!"

17. Thou wouldst not then wish to be a Christian and live without persecution?

18. But oh, be well aware of thyself: see that thou givest no just cause for it;

19. Since the persecution and reviling only is blessed which comes upon thee because thou hast the mind which was in Christ, and because thou art his for his name's sake.

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20. The evil spoken of thee must be false—and the enmity arising only hence, because thou art not as other men, worldly, carnal, sensual.

21. Mark, then, and be circumspect in thy goings; be above measure careful in thy outward walking; for the enemy watcheth for an occasion of wrong; yea he lieth in wait to entrap and ensnare thee.

22. But if upholden by the grace of God, thou continuest upright when persecution assails thee, when evil tongues and hands lay fast hold of thee, rejoice, be exceeding glad, leap for joy—for great is thy reward in heaven; thou, like thy Master, through sufferings, shalt pass into glory.

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CHAPTER XI.

DEATH AND JUDGMENT.

1. O death! where is thy sting! Jesus! great, glorious, and triumphant conqueror, we bless and adore thee—thou hast given us the victory.

2. Oh when shall I be dissolved and live with thee for ever! oh when shall I be set free and restored to my Father's house!

3. O thrice happy and desired change! When, Lord Jesus, when wilt thou come, and give my soul her full fruition of thy love?

4. When shall I be delivered from this heavy load of flesh? when rescued from this prison of my body? when, Lord, escaped from all the poor and miserable enjoyments of this transitory world?

5. Oh when shall I intrust to the faithful earth this mortal seed, to be raised up a glorious and incorruptible body, like a beautiful plant in full verdure and glory, meet for the paradise of God?

6. In thy good time, wise Father, in thy own proper hour, sovereign Disposer of all events!

7. And yet, to shake off this flesh, to render unto earth this warm and moving frame—to sleep in

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death, to perish in loathsome corruption—strengthen us, Almighty Jesus—hold us up in that gloomy hour! Who but the suffering Lamb of God could have made the bitter portion sweet?

8. Shout, O ye sons of God! sing together, O ye morning stars, for joy! the day of your redemption draweth nigh.

9. Yet a little while and he that shall come will come, and will not tarry: every eye shall see him; behold he cometh in the clouds of glory!

10. A trumpet heard through the whole earth, awakening and arousing the dead proclaimeth his awful approach—who shall be able to abide his presence?

11. Clad in majesty and terror, seated on his living throne, with ten thousand and ten thousand times ten thousand of his saints, he cometh—he cometh to judge the earth—Lord, Lord, prepare us for thy coming!

12. Behold! the whole heavens melting with fervent heat! see the elements in confusion! behold the earth flaming!—See the dead arising and ascending up into his presence!—hear the dreadful trumpet! hark the insufferable clangor! view the innumerable throng approaching to the awful tribunal!

13. Sinner, what is this to thee? think, oh think! for thou must appear—Sinner, repent, and be advised.

14. But behold the judge! he opened the book—he alone hath prevailed to open it. List! for a

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silence ensueth still as night, and every being trembles with expectation.

15. Oh! ye lovers of the Lord, can I describe your felicity?—Words are too faint. Heaven opens her doors, while the Judge, with a voice sweeter than ten thousand softest instruments of music declareth, "Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world!"

16. But who shall describe the horrors of the wicked!—"Depart, ye cursed!"—Oh, my soul! let us draw a veil over that dreadful scene—and humbly, in prayer, plead for the sons of infidelity, that even now, in this their day, they may see and know the things concerning their peace.

17. O Lord Jesus—Fountain of love and mercy, save them, oh save them from the horrors of that day! Open their eyes that they may see, open their ears that they may hear—Lord be gracious unto thy people—turn them, and so shall they be turned.—Source of all mercy, Fountain of all love! give to all mankind the knowledge of thee, their only God and Saviour—oh let thy kingdom come, and reign thou absolute amongst us—so shall thy will be done here upon earth as it is done by thy servants in heaven; so shall we rejoice to meet thee in the clouds, and be with our dear and blessed Lord for ever.—Hear us, O Father, we earnestly entreat thee, for this thy beloved son's sake; who with thee and the Eternal Spirit, ever liveth, three persons but one God, bless-

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ed over all, from generation to generation. Amen. Come quickly, even so, come Lord Jesus. AMEN.

END OF CHRISTIAN ECONOMY.

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REFLECTIONS

ON THE

NATURE, WORKS, AND PROVIDENCE

OF GOD.

An Invitation to seek God in the works of Nature.

AWAKE, O my soul, from the slumbers which have so long benumbed thy faculties, and attentively regard the surrounding objects. Reflect upon thy own nature, and upon that of other creatures; consider their origin, structure, form, and utility, with every additional circumstance that can fill thee with love and adoration of the all-wise Creator. When thou seest the variegated and brilliant colours of the heavens, the lustre of the numerous stars that irradiate them, and the light reflected from a thousand beauteous objects, ask thyself whence all these proceed? Who has formed the immense vault of heaven? Who has placed in the firmament those exhaustless fires, those constellations whose rays shoot through such an inconceivable space? And who directs their course with the beauty of order, and the harmony of regularity, and commands the sun to enlighten and make fruitful the earth? Thou

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wilt answer, the everlasting God, at whose word the creation arose fair and beautiful; whose wisdom still directs it, and whose mercy still operates for the felicity of mankind. His hand has established the foundations of the mountains, and raised their summits above the clouds; he has clothed them with trees, and beautified them with flowers and verdure; and he has drawn from their bosoms the rivers and streams which irrigate the earth. To the flowers of the field he has given their beauty and fragrance, far exceeding all the combinations of art and efforts of skill. All the creatures that are seen in the air, in the waters, and on the earth, owe to him their existence, and the possession of that instinct which is their preservation; and man in himself, a world of wonders, looks up to God as his creator and protector.

Let our chief care and most pleasing duty be henceforth to seek for the knowledge of God, in the contemplation of his works. There is nothing in the heavens or upon the earth which does not impress upon our minds the wonderful wisdom and admirable beneficence of the Creator, to whom in the midst of the revolutions of nature, let us raise our thoughts, and pour forth the joyful accents of our love and gratitude.

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Hymn of Thanksgiving for the Works of Nature.

To thee, O Lord, from whom all blessings proceed, and who dispenses them with a liberal hand, to thee belong glory, honour and thanksgiving. Thou hearest the cries of the young raven, and delightest in the song of the lark; be pleased to hearken also unto my voice, and receive the praises of a grateful heart. The least of thy creatures proclaims thy wisdom; and the traces of thy goodness and power, beheld from one end of the year to the other, are continually renewing.

With the tenderness of a father thou providest for the wants of all thy creatures, and givest them their proper food. The returning sun, as he daily illumines the eastern horizon, witnesses the endless succession of thy benefits, showered down in profusion upon all created nature. O God, who is like unto thee!

Teach me, O Lord, how to praise thee with acceptance, and incline my heart to love thee, that henceforth I may only live for him who loadeth me with blessings.

It is in thy name and in the hope of thy blessing that the husbandman commits his grain to the furrow. It is thou who formest the seed, and enduest it with fertility. The earth; which was once cursed by the sins of mankind, blessed again by its Creator, now brings forth an abundance of fruits.

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Thou causest the fertilizing rains to descend upon the furrows of the field; thou clothest the meadows, the valleys and the plains, with flowers herbs, and groves; and thou directest the cool and refreshing dew to revive our gardens and fields, and to shed upon them fertility and abundance.

The dry and parched land thou waterest with beneficent rains; the wet and cold places thou warmest with the cheering rays of the sun; thou orderest the seasons and the weather with wisdom, and disposest them in the manner most beneficial to mankind; and amidst every vicissitude of heat and cold, of rains and drought, we still see grow, flourish, and ripen, the food which thy goodness has destined for us.

Thou coverest our fields with rich harvest, and the wings of the wind make the yellow ears undulate; thou beautifiest the summit of the dry rock with the clustering grapes; thou biddest the clover spring up in our pastures, and at thy desire the fountains and rivulets refresh thy thirsty animals.

Thou causest the tree to take root, and makest it flourish; a vivyfying sap circulates through the trunk and branches, and givest them strength to push forth leaves and blossoms; and the fruit, which bends down the branches, shows how much thou delightest in doing good.

Let us then ascribe all glory and praise to our Creator and Benefactor; let us bless and celebrate his name in songs of joy, and attune his mercy in

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hymns of gratitude; for great is the eternal God, holy and wonderful are all his works, he is all pure and good, and the righteous forever shall sing his praises.

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THE CREATION.

The time was when this earth, the heavens, and their revolving suns existed not; God ordained their being, and at his almighty will they arose. Before that period the whole was one huge and shapeless mass, where confusion ruled and chaos held her empire; the earth was without form and void, and darkness was upon the face of the deep. On the first day of the creation the spirit of God moved upon the face of this rude and formless heap, which now felt a motion penetrate deep as the centre, from above and beneath, and all around. He said let there be light, and there was light; and God called light day, and darkness he called night. Hitherto the waters and the earth were confounded together, undistinguished from each other. God separated them, and said let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters that were under the firmament from those that were above the firmament, and it was so; and God called the firmament heaven: and the evening and the morning were the second day. The waters still covered the face of the earth, when on the third day God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear; let the earth bring forth grass, the herb yielding seed

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and the fruit tree yielding fruit after his kind; and it was so. On the fourth day God said, let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and for years: and it was so. The sun appeared as the greater light to rule the day, and the moon with inferior splendour to rule the night; the stars also were then created. On the fifth day God said, let the waters bring forth abundantly the moving creature that hath life; and immediately the whales rolled in the ocean, and the seas teemed with life: and the winged fowl he gave to possess the air. And God blessed them, saying be fruitful and multiply and fill the waters in the seas; let the fowl multiply in the earth.

And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind and it was so. Every thing was now prepared; and God created man, to whom he gave dominion over the fish of the sea, and over the fowls of the air, and over cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. For this purpose he created him in his own image after his own likeness, and endued him with a rational soul. As a companion to man he created woman, with equal gifts and equal rule: to them both he gave dominion over the earth and all created things, and with them he rested from all the works which he had made.

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Can any one reflect upon this sublime history without being astonished at the power, the intelligence, and infinite wisdom manifested in the works of creation? Or can any one peruse it without pausing awhile to admire the grandeur of the objects and the sublimity of the design? Wherever we cast our view, we see the proofs of a Divinity whose glory the heavens declare, whose power unlimited their extent gives to know. It is only by being led from the sight of the objects of the creation to a contemplation of the Divinity, of his attributes, and of our own real condition, that we derive any true benefits from their presence, or even that we deserve to be inhabitants of this fair universe. But we cannot acknowledge the greatness and the glory of God in the works of creation, without our souls being enlarged, and our hearts penetrated with love and gratitude for the divine author. If this truth were universally felt, we should have little need of coercion to deter men from vice, or of lectures to excite them to virtue. Let those whose feelings are not yet callous walk abroad and contemplate nature, where they will find objects sufficient to arrest their attention, to excite their utmost admiration, and to call forth their charity and their love. Here is the source of every thing that is sublime, beautiful and enrapturing; and here is ever to be found the Almighty God, who alone is worthy of our homage, our praise, and our adoration.

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The Soul becomes elevated by reflecting upon God

When we give up our hearts to God, we begin to answer the end for which we are created, and enjoy a portion of that felicity which is reserved for the blessed in Heaven. How contemptible and insignificant all the amusements of the world, when our hearts have been rejoiced and ameliorated, and our minds expanded, by reflecting upon God and Christ Jesus! When I compare my imperfections and inability with the infinite majesty of God, how little and humble I appear; how my pride is lost and confounded in the infinity of Divine perfection! and how I long for the glorious period when I shall be more nearly acquainted with the everlasting God! But am I sufficiently impressed with the inestimable advantages which the reflection upon God will produce, in order to give me firmness to employ myself in such a pleasing duty as often as I am required? Alas! instead of filling my mind with this great and sublime object, my thoughts too often ramble upon trivial and perishable subjects: instead of fixing my desires upon the meditation of divine wisdom; instead of loving and cherishing the bright essence and power of this eternal being, which unites every thing that is good, great, and amiable, and alone can make me happy; I perhaps feel no plea-

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sure but in the gratification of my senses: my affections are placed on terrestrial objects, and I only love those things which are perishable, and which cannot contribute to my happiness. May my past experience render me more wise in future! Till now I have only loved and set my heart upon temporal things, which are still more uncertain and perishable than myself.

But at present, through the grace of God, my eyes are opened; I perceive a being which has raised me out of nothing, which has given me a soul whose desires cannot rest short of eternity—a being in whom every perfection and virtue are united, and to whom I will consecrate my heart, and devote myself forever without reserve and from whom I will ever receive all my consolations and delight. I will exchange those earthly enjoyments, which I have hitherto preferred to the blessings of heaven, for advantages incomparably more real and permanently substantial. And though I still continue to make a proper use of the good things of this life, they shall never make me forget the love of God; but whilst I use them, and whilst I feel myself benefitted by their good effects, when not abused, they shall serve as a constant memorial of the goodness of God and call forth my acknowledgments and grateful sense of his kind care and solicitude for my welfare. Whenever I partake of any outward good, I will say to myself, if I find so much sweetness in the enjoyments of earthly things, and being only acquainted with

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a very small part of the works of God, that knowledge is so delightful, how happy and glorious will be my state when initiated into the mysteries of heaven, and favoured with a portion of the purity and perfections of God! How great is the felicity of the saints, who see him as he is, and live in the constant participation of his divine communion!

If those pleasures which can only be enjoyed through the medium of a frail and perishing body have the power of so agreeably affecting my mind, what must be its delight and ecstacy when, divested of all its fetters and impediments, it has winged its flight to the regions of bliss, and uninterruptedly enjoys the pleasure arising from its own workings: never wearied with thinking, nor injured by incessant action; but ever employed upon the sublimest images in the presence of the immortal God! If the gentle rivulets that so beautifully irrigate the earth are so pleasing, if a ray of light is so vivifying, how admirable must be the great Source and First Cause of the torrent of the rivers, the living fountain of all joy and excellence! how gloriously pre-eminent the Author of the blessed sun, the rays of which only have such great power.

From what we already know of God through his works, we may form some anticipation of the glory of futurity, and prepare with joy and gladness for the happy moment, when the soul, released from its dark and inferior abode, shall as-

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cend into the heavens, and enjoy that purity and exaltation, the reward of those who by the proper use they have made of their time here, are permitted to join the heavenly choir of angels in songs of ecstacy round the throne of the everlasting God.

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Wonders which God daily effects in the Creation

THE whole universe, which continually preserves that beauty and order in which it was first established, is a miracle constantly before us. How astonishing is the world which we inhabit! How immense is the number, grandeur, variety, and beauty of the creatures which it contains! What other arm than that of the omnipotent God, could have placed in the immense expanse of the heavens, the sun and all those stars, whose prodigious size and distance fill our minds with astonishment! Who but God has prescribed to them the sphere in which they have revolved for thousands of years? Who else has determined with such skill, the respective powers of all these globes, and established a perfect balance between them and the æther in which they are suspended? Who has placed the earth at such a just distance from the sun, that the space between them is neither too great nor too small?

The alternation of the day and night; the revolutions of the seasons; the innumerable multitude of animals, of reptiles, of trees, of plants, and of all the different productions of the earth, are the works of the Almighty God. His particular and especial providence is a continual proof of his greatness, wisdom and omnipresence. His constant cares for us, and that marked protection, instances of which almost every person has met

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with; the various means he employs to attract man to his service; the ways by which he leads them to happiness; the misfortunes which he tries them with, to awaken them and bring them to a sense of their situation; the extraordinary events which he orders for the good of his empire; events which are commonly produced by slight causes, and in circumstances which seem to render them impossible; the great revolutions which he effects, to make his holy truth, and the knowledge of himself pass from one country of the earth to another; are all so many effects, in which we ought to acknowledge his constantly acting power, and which if we were sufficiently attentive, would make us say with the Psalmist, "This is the Lord's doing; and it is marvellous in our our eyes."

Let us be attentive to what passes before us, and we shall every where discover the traces of a God; we shall see that by the ordinary means of his grace, he continually works for our sanctification; that his divine word continually dwells amongst us, and that his saving voice may be continually heard. Surely those who refuse to listen unto him; who resists the impulse of his Holy Spirit, and who do not yield to his merciful visitations, would not be converted though new miracles were wrought in their sight. Ought not man who sees that God has created the world, which every where presents to him so many wonders; man who is constantly receiving the bles-

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ings of heaven, and who owes to God all the advantages which he enjoys, ought he not to believe, to love, and to obey him? Yet he resists—What then can affect him, or whom will he not oppose?

Let us then, who daily witness the wonders of our God, pay attention to them, and no longer harden our hearts against the truth. Let not prejudice nor passion prevent us from reflecting upon the admirable works of God. Let us contemplate the visible world, and reflect upon ourselves, and we shall find sufficient cause to acknowledge him who daily works miracles before us; our souls possessed with these grand ideas, we shall cry out with rapture and admiration, 'Praise, honour, and glory be ascribed unto God, the author of all good, and the redeemer of our souls; who alone performeth wonders, and who visiteth the heart of man with comfort and sweet consolation; who poureth balm into our wounds, supports us in affliction, and wipes the tear from every eye; unto that God of all mercy be rendered love, gratitude, and adoration for ever and ever, through the countless ages of eternity."

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